/9 cont'd/

131 scattered in all directions, yet they could not have all moved away
175 entirely. It is reasonable to assert that a part of them (regardless of how many) must have remained in the original locality. Since Lo-huo, Pao-yü, and other t'ungs of the Li people as well as Lo-an itself were all located within the Yai-chou area during the Ch'ing period, may we not deduce that there were Miao in Yai-chou, although we have failed to find any record of them in the local annals.

This is all that we know about the geographical distribution of the Miao during the Ch'ing period. Now let us discuss their distribution at the present time.

131 The Miao today, just as in the past, move about irregularly.
166 (I personally saw the entire Miao population in Ta-pen village move
221 to another locality.) Hence, it is also impossible to ascertain the exact areas in which they are distributed now as in the past. It would appear that there are Miao in the three districts of Pao-t'ing, Lo-tung, and Pai-sha, into which the Li area of Hainan has been divided, since traditionally the Li and the Miao have lived mingled with each other. It is said that Pao-t'ing has the largest number. Concerning the distribution of the Miao people in Pao-t'ing district, Wang Fu-shou, a Miao headman /chia-ch'ang, headman of ten families/ gave me the following information:

121
551
162

Name of Village	Number of Families	Residents' Surnames
Pao-ch'a	10 or more	Wang, P'an, Chang, etc.
Fan-man	8	T'an
Ma-tsui	30 or more	Teng and others
/10/Ch'iang-k'eng	5 to 6	- -
Nan-hao	6 to 7	- -
Mao-chiang	10	P'an
Mao-m[illegible]	7 to 8	Shih
Shih-p'an	--	- -
Ang-chi	11 to 12	Lu
Chih-p'o	12	Teng
Nan-ta-t'ung	7 to 8	Huang

/10 cont'd/

Ya-nan	5 to 6	Ch'en
San-wei	4	Shih
Mao-shih	8	P'an
Hsien-yün	8	Huang
Nan-shu	5	Liao
Ch'uang-wen	10	Kung
Erh-shu	5	- -
K'an-tsao	7	Shih
Fan-shih	7	P'an

/11/ According to what Mr. Yang Tsung-yao, employed by the Pao-t'ing district government, told me, there were Miao t'uan /groups/ (each t'uan comprises a certain number of villages) and villages in Pao-t'ing district, as follows:

Chia-tung T'uan
Ho-shui T'uan
Nan-mou T'uan
Chung-p'ing-tzŭ village
Peng-ling village
Kao-t'i village
Ta-p'ing village
Hsiao-mei village

The others in the other two districts, Lo-tung and Pai-sha, are now known.

What is the total Miao population in Hainan? At the present time there are no statistical data to contribute to our inquiry. As an alternative we shall attempt to find it by three different means. First, we shall attempt to trace the original number of Miao troops who were moved there from Kwangsi. Wang Tso states in his Record of the Suppression of the Li Uprisings /see above/ that "the central army was commanded by Lieutenant Colonel Ma Ch'eng, who ordered 10,000 of the han-ta troops and Lang-t'u soldiers of Kwangtung and Kwangsi to attack the central stronghold." In his Memorial Concerning the Suppression of the Li Uprisings, Cheng T'ing-ku also says:

/31 cont'd/

595 be upheld; otherwise the balance would be upset, and a "wilderness of single men" would be inevitable.

428 When the head of a family dies, his property is equally divided among his sons (if they live separately). If he does not have sons, his property is inherited by his relatives. Women do not have the right of inheritance, with the exception of the daughter whose husband comes to live in her family. A son adopted as an heir also has the right to inherit.

597

531 2. Surname and Kin Group

Miao surnames probably go back to the period before the Miao came to Hainan Island. It is of value to find out whether there is any particular social relationship between those who bear the same surname.

There is a copy of a family register in every Miao family. I have seen the family register of the Lin family of Ang-chi village, the cover page of which reads as follows:

539 /32/

601

MAY LONGEVITY INSURE OUR DESTINY TEN THOUSAND YEARS

A BOOK OF THE FAMILY AND ITS BRANCHES COPIED BY LIN YING-LIEN TO BE KEPT AND MAINTAINED FOR A THOUSAND YEARS

MAY BLESSINGS AS HIGH AS THE SOUTHERN MOUNTAINS — BE TRANSMITTED

In this book the names and dates of birth and death of male and female members of each generation are all written down very clearly. A page is copied as follows:

" This is a certified copy of the register of the Family /tsung/ and its branches in its native region. They settled in Hung-li village, in Szu-en Prefecture inKwangsi-Fukien province. The three brothers Lin Ming-hsiu, Lin Ming-k'ai, and Lin Ming-yang built a house. They live on the east side of the house facing southwest, which is

/46/

Chapter VI. Customs and Practices

1. Birth

852 Twelve days after the birth of a Miao child, his family always holds a "twelfth-day" celebration for him; after a month there is a "first-month" celebration. The family kills chickens and cook meat. They ask a Taoist priest to come to pray for him and name him. ●551 The child is usually named "Ya Ta" /Ya the Elder/ or "Ya Erh" /Ya the Second/, etc. There is also a celebration of his first birthday, but the way it is celebrated is unknown to me.

2. Marriage

582 The Miao are generally betrothed when they are about twenty 584 years old. Betrothals are either made through the decision of the parents and the advice of go-betweens, or they are made after a couple have fallen in love and ask the parents for permission and the consultation of a go-between. In the latter case, the parents always respect their children's wishes. According to Miao custom, however, before the formal betrothal, the hour, day, month, and year of birth of the young couple (these are entered in the family registers) must be "compared" by someone who is able to read the almanac well [622 (generally a chia-ch'ang). If their horoscopes are in harmony with 787] each other and are not contradictory to those of the parents of both families, they are formally betrothed; otherwise, they must give each other up. Therefore, even if a couple are deeply in love and the match is approved of by the parents, if, unfortunately, their horoscopes are not "harmonious," they cannot marry. Many tragedies of lovers have resulted therefrom. 583 Betrothal presents consist of [431] about 20 dollars (previously 10 dollars or less), three jars of wine, three pecks of rice, and 30 catties of pork. There are two types of marriage: one is the ch'ü-hsi, in which the betrothal presents are 583 given by the bridegroom's /47/ family; the other is the chao-chui 591 /literally, "to call a son-in-law," a marriage in which the son-in-608 law comes to live in the wife's family/ in which the betrothal presents are given by the bride's family.

M 353 /41 cont./ Among the Miao there are five surnames: [184] Wu, Lung, Liao, Shih, and Ma. The arrangement described [551] above is a Lung house of someone with the surname. The families with other surnames place the fireplace, the kitchen [354] stove, and the ancestral shrine on the right-hand room, just [778] the opposite of the Lung surname families. In the two-room type of house the fire pit is in back of the middle pillar, and M 342 the stove is located in the room on the left (Illus. 16). The partition into two or three rooms is done by means of the pillars [353] and not by walls or screens. In the houses of wealthy families [556] side rooms are built on both sides of the main house (Illus. 17). If the side rooms should have two stories, then the top story is [251] for the storage of grain and the ground floor for rearing domestic [231] animals. The toilet space in a Miao house is often in the pig pen or in the cow stall, and used both by men and women. 514 Travelers in the Miao area find the using of the toilet a painful ordeal, because the stench is unbearable. Besides the M 251 storage loft the Miao house often has underground storage, dug underground about a chang deep and divided into two or three bins for storing foreign potatoes or sweet potatoes. After the sweet potatoes, etc. are stored underground, they are covered with a bamboo-plaited cover, to allow free circulation of air. If the potatoes spoil, it is necessary to wait for some time after M the bamboo covering has been removed before going down. [813] Or, one goes down with a light; if the light goes out, it indicates the presence of carbon dioxide, and one must refrain M 241 from entering. There is no difference between the agricultural implements used by the Miao and by the Chinese, but the 171 furniture in a Miao house is much smaller in size than those 352 used by the Chinese (Illus. 17).

M 487 Roads. — The communication system in the Miao area consists of land routes and waterways. The most important C 487 waterway is the T'ung Ho, because it is navigable for a comparatively long distance, and it goes deep into Miao country. This river starts at Lu Ch'i and goes toward the mouth, extending 17 li to Su-mu Ch'i, ten more li to Hsien-ch'i-t'ang, another 21 li to Nung-t'an, 15 more li to T'an Ch'i, ten more

2:Ling & Ruey--128 E-5 (1933) 1947 AE5 Miao AE5

CHAPTER FIVE

THE FAMILY AND MARRIAGE AND FUNERAL CUSTOMS

(1) The Family

594 The basic social organization /sic/ of the Miao is the family, and moreover their family structure is the small family system, which consists of husband, wife, and children under age. This kind of small family system is the original system of the Miao. The Miao Fang Pei Lan, in the chapter on [591] villages, says: "Among the Miao people father and sons and brothers do not live together in one house. When a son grows up he lives apart, erecting a new house and then there is another household." Because of the small family system their [573] living quarters as a rule consist of two or three rooms. In the house there is only one bed, and the husband, wife, and children all sleep on it together. When a girl grows up, a separate bed may be set up for her. As a rule the Miao practice [595] monogamy. Sometimes they take a concubine, to live together with the wife, or to live separately. In the family [462] economy, men and women share agricultural work, but house- [423] hold chores are mainly the women's responsibility. Family [422] property consists of fields, houses, animals, and furniture, tools, and utensils. When the children grow up, a boy gets [582] married at 17 or 18, and is given a certain amount of property in order to build a separate house and establish a family. A girl marries at fifteen or sixteen. So, the small family system among the Miao can always be maintained, and is not likely to be expanded.

614 Because of strict adherence to the small family system, clan organization cannot develop. Among the pure Miao there ●551 are the following five surnames: Wu, Lung, Liao, Shih, and Ma. Such surnames as Yang, Shih, P'eng, Chang, and Hung were those of outsiders who married into Miao families and

/93 cont./
551 adopted their ways. Among the Shih /"rock"/ and Lung /"dragon"/ there are the Ta /"big"/ Shih and Shao /"small"/ Shih, the Ta Lung and Shao Lung. Shao Shih is also written with the character shih meaning "time," and Shao Lung, also with the character lung meaning "eminent." Although they 582 have surnames, they do not have a closely knit organization [614] of family clans, and so formerly they did not object to marriage between people of the same surname. However, no marriage [177] was permitted between close relatives. In recent years they have come under Chinese influence, and know that people of [551] the same surnames must not marry. Shao Shih /"small rock"/ was changed to be written with the character shih meaning "time," and Shao Lung /"small dragon"/ was changed to be written with the character lung meaning "eminent," in order to separate them from Ta Shih /"big rock"/ and Ta Lung /"big dragon"/, so that they could intermarry. Today, Miao family 177 life has become more and more like that of the Chinese, and 594 marriage and funeral rites largely follow Chinese customs, 764 barely retaining remnants of some Miao customs.

(2) Marriage

836 /94/ Among the Miao the premarital sex life of the young men and women is rather free. When a virgin has intercourse with a man, her parents know about it but do not forbid it. On the contrary, they consider this evidence that the man finds their daughter desirable. Sometimes, the girl brings home her lover, and her parents will kill a chicken to entertain him. [345] There are even public houses set up specially for the use of young men and women to gather together. For instance, in Chapter II reference was made to the Pa Chai Miao, recorded in Yung-sui T'ing Chih, to the effect that an empty shed was built near the village, where unmarried men and women gathered [584] together to sing. If a couple fell in love, a cow was sent as a [517] betrothal gift. Again, the unmarried men among the Ch'ing [533] Chiang He Miao were called "lohan"; in the spring they would

845 /99 cont./
asked to utter and write spells to hasten the womb. After the
844 infant is born the cord is cut with a pair of scissors and the placenta is buried in the ground in the house or outside.

After childbirth a Miao woman drinks several bowls of cold water for the purpose of purifying her blood. Within three days
846 she goes out to the fields to work. There are cases in which a woman gives birth in the forenoon and goes out to work in the afternoon. It is said that the Miao woman is able to do this by
[278] eating a secret herb. For postnatal nourishment the poor eat
[556] eggs and the rich eat chicken.

553 Recently, the Miao have adopted the Chinese custom of
[177] inviting friends and relatives to a feast and naming ceremony on the third day after a child's birth. A name is sometimes
● 551 adopted according to the time of birth. For instance, if a child is born in a certain month, it would be named after the month. The chief of the Miao at the time of the rebellion during the
[805] reign of Emperor Ch'ien Lung was called Wu pa-yüeh /Wu, Eighth Month/. Sometimes the name of the season when the birth occurred is adopted. In another case, the weight of the infant may be used as the name, for instance, an infant weighing so many chin at birth will be named for that weight. In still other cases, the name of an animal, a pig, goat, sheep, dog, or cow is used in the belief that the child will be easy to raise.

853 There is no definite time for feeding the baby. Generally when the baby cries it is fed. If the mother has no milk, the
856 baby is then fed with sugar and rice. At the time of teething,
[787] if the first tooth emerges in the upper jaw, it is a sign of ill
[763] omen, portending the death of one of the parents or paternal
[826] grandparents, because the Miao believe that such a tooth is a grave-digging hoe.

847 /100/ A pregnant unmarried girl often produces an abortion
848 by swallowing mercury. Illegitimate infants are often drowned. Properly married couples rarely practice abortion or infanticide.

/169 cont.

(9) The Kuei of the High Slope

*782
731
776
691

This shen is very fierce. They sacrifice to him for the prevention of great dangers, such as litigation and the menace of bandits. His protection must be sought in advance. The ritual is performed during the day on a hillside. Oil, salt, a knife, bowls, a pan, a slicer /ch'an/, and cooking utensils are brought along. They use seven flags, seven flag spears (made of bamboo, one end of which is slit in two, one half being bent into a triangular shape), seven stacks of paper money, one sheng of uncooked rice, in which is stuck incense and candles, a knife, seven piles of mi-pa, seven bowls of wine, one bowl of salted pepper soup, one bowl of chicken meat, and one bowl of cooked rice, in which chopsticks are inserted. The sorcerer-priest, wearing ordinary clothes and holding the chiao-tzu in his right hand, utters the incantation to invoke the shen. After the in-
*787 cantation, he divines with the chiao-tzu, and if he finds that the shen has descended, he pours the wine and states the reason for the sacrifice, and asks him to accept the offerings. A recess follows. At this point the host kills the chicken, cooks it, and puts it in a bowl. At the same time he hands up a bowl of cooked rice /170/ and a bowl of salted pepper soup. Holding the chiao-tzu, the sorcerer-priest again utters an incantation and divines with
*787 the chiao-tzu to see if the shen has agreed to give protection or not. After this, he burns the paper and flags and streamers to send the shen away. When the affair is over the chicken is cut up and eaten on the spot.

(10) The Kuei of Those of the Five Surnames Who Died of Injuries

551
776
755

The five surnames of the Miao are Wu, Lung, Liao, Shih, and Ma. It is said that those who die of injuries become evil kuei. The Miao sacrifice to them to seek protection in case of sickness or of seeing something strange. They use a winnowing

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

one valley which contained Cowrie Shell Miao only. All these peoples attend the same markets and have some social relations with one another. These relations, however, do not extend to intermarriage in the case of the Cowrie Shell Miao, who marry only among themselves. Since they consider themselves descendants of a single ancestor, the Cowrie Shell Miao reckon all other Cowrie Shell Miao their kin, and one finds among them the same degree of unity as among members of a large family distributed over a considerable territory. Members of different villages come together on such occasions as bullfights and market days. They seek their wives from villages outside their own, because a man must marry a woman of a different family surname, and there is usually but one such name to a village. There are thus intervillage relations at weddings, funerals, and other "invitations to drink wine." The largest finite unit is, therefore, the village, which forms part of a larger and less well-defined continuum. The Cowrie Shell Miao as a whole have no political unity and no special leadership. They are simply an aggregation of people who trace their descent from a single ancestor, follow the same or similar customs, and speak a common language.

Family Names. Miss Li [12] listed the following surnames: Wang (王 and 任), P'an (潘), Chin (金), T'ang (唐), and Yang (揚 and 楊). From the records in the office of the *lien pao* [13] of Ting-shui-pa and of Teh-hua in Kuei-ting Hsien I added these: I (易), Lo (羅), and Wu (吳). Usually a village is composed of families, who, with perhaps a single exception, have the same surname.

Physical Appearance and Nature. Although both men and women vary in height, they are generally short of stature. The face is often broad, the nose short with wide nostrils and depressed bridge, and the eyes slanting with a pronounced epicanthic fold. However, I have seen some distinctly "Roman" noses and some with an elevated bridge. I have also seen both round and long heads among both sexes, at all ages, and in the same extended family.

[9a]

[12] See p. 10.

[13] A Chinese political division. One *pao* is ten families; a *lien pao* is ten *pao*.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

piece of gray cloth with the Chinese character meaning "to inform" on it. The father accompanied this procession. When they got to their destination a feast was held, at which the pig was made into the chief dishes. 852

Naming of Children. Miss Li said that boys were named after animals and girls "Mei" (daughter, or younger sister) with a number or other designation to indicate their position in the family. I did hear one boy given the Miao word for Rooster as a name; but most of the boys had Chinese names of good meaning. In one family all the five boys except the youngest had names in which one of the two characters was the same for all. When the oldest boy went to middle school in Lung-li he took a "school name." The names I heard for girls were "Mei" with some word of pleasant meaning, such as "Happiness," "Treasure," "Purity." 853

In the case of boys a "generation name," chosen before the child was born, was also given. He was not called by this name, however, until he had his own wife and family. It was kept in the family records and in those of the *lien pao*. In the village of Yang-chia-sai the oldest generation had the generation name "Heng," with an individual one, the next generation "Cheng," and the third "Tan." But several men of the second oldest generation were still called by their "baby names," and none of the third generation by anything but the familiar names or nicknames. Girls kept their childhood name until they entered their husband's homes permanently, after which they were known as XXX (husband's surname) XX (maiden name) Family; that is, XXX of the XX Family. After her husband died she was known as Widow XX (maiden name) and, if, as almost always happened, in the same village there were several widows with the same maiden name, she was known as Widow XX whose eldest son was named Y. For instance, if a man in Yang-chia-sai, whose surname, of course, was Yang, married a woman from the Wu family, she would be known after she entered his family 551 562

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

776 Demons that are human souls are called glaɔ but the demons that are the souls of cows, water-buffalo, sheep, goats, pigs, cats, dogs, chickens and ducks are called ts'ao. These appear in the forms of the creatures whose souls they are. They injure people, often causing babies to die. There is a demon that comes out of caves that is called a bo tsao. It may change into creatures that eat people or cause pains and sickness. Mountain demons are called glaɔ To or glaɔ bi and sometimes cause people to die. What is called in Chinese a *yao ch'i* 妖氣 or a *chin ch'i* 精氣 is the demon of a snake, a frog, or a toad, etc.

[191] When a person is crazy or speaks in a meaningless or a silly way, it is called glaɔ lo or demon talk. It is thought that the person is possessed by a demon and that the demon is speaking through him.

The gods or idols of the Chinese are regarded as demons and are called glaɔ mjao. The first word means demon but the Ch'uan Miao do not know the meaning of the second word. It seems to me that it must have come from the Chinese word for temple 廟 so that the phrase might mean "demon in the Chinese temple." Here we have a parallel to what happened in ancient times in Persia and in India. The two branches of the Aryan race became enemies and with the two hostile people the gods of one became the demons of the other.

[523] The Ch'uan Miao believe that a person should not kill too many wild animals. If he does, their souls will become demons and will avenge themselves by killing him. There was a family of famous hunters named Hsiung. The father with the dogs was driving the game out of the woods. A son was waiting to shoot the game on a path where they were likely to come. He thought his father was a wild boar and shot him dead. It was thought that the souls of the animals they had killed had caused this to happen.

776 551 In the minds of the Ch'uan Miao, as shown by their legends and confirmed by their own statements, people may change easily into tigers, cows, fish, foxes, snakes, rats, crabs, frogs, banana trees and vines, and from these back into persons. People most commonly turn into tigers. Those whose names are Wang in Chinese and Tang in Ch'uan Miao T'ao in Chinese and glo or black in Ch'uan Miao and to some extent those whose names in Chinese are Chang, frequently change into tigers and back again into human beings, but it is less common for others to do so unless a witch, called in Ch'uan Miao bo ntsong, bewitches them. She changes men into tigers and women into witches like herself; these bewitch others in the same way. She and the women she has bewitched may look like human beings or may be invisible and more or less fromless.

[754]

[146 cont.]

773 part in other activities still remains with the Sheng Miao today.
776 Thunder, dragon, tiger, and rocks are all important objects of worship, to which they sacrifice devoutly as if these were gods. Thunder especially is considered as a majestic god, and every
[821] time when thunder roars in the heavens they would immediately stop work and inquire who has provoked his anger for fear that the dreaded flood in their mythology would descend upon them again. Every year during the time of spring thunder, there is
[796] held a special ritual called "genhou," when all work is stopped for three days to avert the disaster from heaven.

4. The story of a monstrous birth through incestuous mar-
171 riage which serves to limit consanguineous marriage, is com-
773 mon with most primitive peoples. The foregoing myth also tells of a melon-shaped child born of a wedlock between En and Mei, who are brother and sister. It is conceded by many historians that marriages among the earliest peoples were incestuous. In the mythology of the Sheng Miao the brother and sister got married because mankind was destroyed by the flood, and they had no alternative but to marry each other even though they were fully aware of the impropriety of the union. The marriage was advised by an old dame and a little insect, who told them to proceed from opposite directions, each holding an umbrella and with leaves covering up their eyes, and upon meeting, to call each other "lao piao" [lit., old cousin]. In a similar way when a brother and sister among the savage people of Polynesia are united in marriage, they call each other "pu-na-lu-ya" (dear ones) instead of brother and sister. [147] Nevertheless it was an incestuous marriage, and the melon child was the result. The fact that today there is still such a conception among
773 the Sheng Miao shows the existence of this marriage system in the past. Although they now avoid marriages between the same surnames and between people of the same village, the
[177] acquisition of their surnames from the Chinese is comparatively
[551] of recent origin. Moreover, their acceptance of marriages
[588] between cousins makes us suspect that there are still cases of incestuous union among them.

/54 cont./

851 608 123 [787]

During my visit to the Meau village of Nam Fa in northern Thailand I was asked by the Meau Tua Sen Kun to assume sponsorship for his newborn son (1). I was told that it

1. Bernatzik, IV, pp. 188 ff.

was regarded as an auspicious omen that I, a powerful foreigner, was present in the village at the time of the birth.

● 551 As names for boys those of famous ancestors are preferred on the ground that boys continue the family. The child may also be given the name of the sponsor. For girls one chooses at will a name which, like all names, has a special meaning. A sharp distinction is made between names for boys and those for girls.

	Names	Meaning
Boys:	liǖ	pure
	pǎu	surety, guarantor (2)

2. Cf. the chapter, "Law and the Administration of Justice," section on "Property Law."

	tsǚ	has everything
	fö	to have many children to care for him
	tsǎn	to grow
	pǎn	to flourish
	tsuń	bud
Girls:	tsǎ́y	slender
	yí	round
	ltsay	fearful
	tsá	plain
	mǎy	good
	ltsǫ́a	green leaf

AKha A04
Miao AE5

M /55/
551
585
M
553

In addition, each individual has a family name. This is changed by girls when they marry for that of the husband. Differing from my observations, Lajonquière (1) describes

1. II, p. 317.

the name-giving, which, according to him, does not take place until after the end of the confinement: "At the end of this period, parents and friends gather in order to bring presents for the child. At the same time, he is given a name, the same one that his grandparents had. Finally, there is the usual eating, drinking, and singing." The statements quoted here have been borrowed verbatim by Abadie (2).

2. Page 165.

A
553
844
A
608

It is much simpler among the Akha. In general, the mother of the woman gives the child its name during the birth without further ceremony. There is also sponsorship, however, which is similar to that practiced among the Meau. As among the latter, during the ceremony the child's wrist is likewise joined to the sponsor with a piece of string. Telford (3) gives a

3. Page 103.

somewhat different description and also ascribes a different meaning to the piece of string, as is shown by the following:

A
[553
774]

"When children are born among the Kaw (Akha) they slaughter two chickens, one for the name-giving ceremony and one as food for the mother and child. Its soul is asked to descend into the body, and strings are tied around its wrists in order to hold the soul fast."

A
551

In giving the name the Akha select the name of a recently deceased family member.

/265 cont./

621 596 I usually found the houses of the Meau occupied by one large /extended/ family; the independent sons build their houses in the vicinity of the paternal dwelling (see the chapter, "Social Organization"). This explains why in many cases only blood

312 415 824

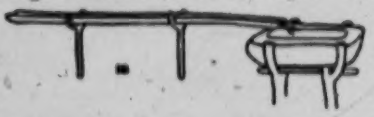

Fig. 58. Bamboo water-line with water-trough of the Meau. 1/30 nat. size.

621 relatives live in one village.

[596] In order to be able to give a more detailed picture of the nature and composition of a village community, I am adding here a short description of the inhabitants of the village mentioned above.

592 621 Explanation in connection with the individual houses of the village plan in Fig. 57. House 1: It has an attached rice [343] granary and an enlarged sleeping room for strangers. The personal name of the father of the house is Tua; his family name, [551] Sen Ku. He is the son of the shaman and the cousin of the chief. The housewife comes from the Meau village of Kun Lan (at the source of the Nam Lan). She had ten children, of whom four boys and five girls are living. All the children are still unmarried and living at home.

[343] [551] House 2: It has an attached granary for rice and maize and an attached bedroom for the oldest son. Father of the house: personal name, Lau Ju; family name, Sen Ku. He is likewise a son of the shaman and cousin of the chief. The housewife comes from the ancient Meau village at the second source-stream of the Nam Fa. She has five children, all of whom live at home. There are three boys and two girls. One child died as an infant.

[513] House 3: It has an enclosed sleeping place for the parents, and next to it a sleeping place for the married son and his wife and an attached bedroom for strangers. The father of the house

/265 cont./

592 621 [551] is the shaman of the village. Personal name, Plai Tschau; family name, Sen Ku. He is a /266/ brother of the deceased father of the chief. The housewife comes from the Meau village Muang Hu (north of Luang Prabang). Eight of her children died at a later age, presumably of malaria. Three of them [164] died only a year ago within one week, which indicates an [734] epidemic. The youngest son, 23 years of age, is completely paralyzed. He lives in the house with his young wife.

[513] House 4: It has only one open bedroom for the entire family, and one for strangers. The father of the house is a son of the shaman. The housewife comes from the Meau village of Pu Kung; she has three boys and two girls. One child died.

[342] [513] House 5: The walling of the house is merely halved bamboo stalks. It has only one sleeping area for the father and the infant. The married son and his wife sleep on mats on the [551] ground. The father of the house is a White Meau with the personal name of Tschai Su, family name Tau. The housewife died a short time ago and five children have died; only the oldest son and an infant are living.

[622] [551] House 6: House of the village chief (see the ground plan, Fig. 63). Personal name, Pan Sung; family name, Sen Ku (the Lao call him Tsin Tsai). By his first wife, who died four years ago, he had 11 children, one of whom died. By his second, [587] present wife he has two children, two and three years of age. His wife brought seven children into the marriage. In addition, he [595] has in his house the cousin of the White Meau of house 5 as his secondary wife, but no children by her. Two married sons with wives also live in the house.

House 7: See the groundplan, Fig. 67. The father of the [551] house is a White Meau: personal name, You Wu; family name, Tau. He is the youngest brother of the father of house 5, that [756] is to say, the cousin of the third wife of the chief. The housewife is a White Meau and a female shaman. She had seven children; three adult sons died two years ago, one after another, [731] of cholera. The surviving members of the family therefore fled [164] to relatives in Nam Fa.

/266 cont./

592 621 [551] 164 [732] House 8: The father of the house: personal name, Yin; family name, Sen Sun. He is not related to the other villagers and allegedly moved here only because good fields could be laid out here. He looks cretinous, and this is said to have happened after an attack of fever (meningitis?), but he is a good worker, and with his daughter of about 20 he lives in peace with the other inhabitants of Nam Fa. /Ills. 52-57 appear here on unnumbered pages./

34 /267/ Among the Meau in Thailand, we were able to distinguish five house-types:

1. Dwelling houses.
2. Granary housing.
3. Stables.
4. Smithies.
5. Rice-field huts.

There are no houses for special purposes, such as cook-houses, guardhouses, inns, spirit houses, or such for cult associations. Except for the smithies, there is no artisan's housing.

1. Dwelling Houses

342 The main entrance of the houses have to lie, not in a definite direction, but on the valley side, in order to prevent the water rushing down the slope from entering the house. On 351 the mountain side of each house there is a drainage ditch which guides the masses of water from the tropical storms past the house and into a gutter, in which it then, as in a brook, plunges into the valley. /Figs. 59-62 appear here./

342 [353] When one steps into a Meau dwelling, he at first gets a very cheerless impression because of the darkness prevailing in it and the smoke-blackening which covers all the walls and furnishings. Also, corresponding with the previously described seminomadism of the mountain peoples, not too much effort and care are used in the construction of the houses. Boards, [322] beams, supporting posts, partitioning walls, and all parts of the [335] roof are merely roughly hewn with the ax and show marked [824] irregularities. As binding materials, rattan and bamboo are [353] used exclusively; sawing, nailing, or glueing is unknown. On the other hand, posts and beams are joined in various ways (Figs. 59-62). With a longer stay, however, and more precise

[TEXT CONTINUES ON P. 369]